THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"*A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name*" (MALACHI 1: 6).

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THE STORY OF THE CRYSTAL.

A PARABLE BASED ON NATURE'S LAWS IS TO BE FOUND WITHIN.

BY DR. JAMES E. TALMAGE.

Do you know what a crystal is? Many of us have seen the beautiful cubes that form when salt solidifies from the brine; the lustrous octahedrons into which alum shapes itself as the substance separates from a saturated solution; and we may have seen, if so we surely have admired, the rhombohedrons of calcite, occurring in the best condition of Iceland spar, and the clear hexagonal prisms of quartz with their pyramidal terminations, each of three or six faces. All of these, the cubes, the octahedrons, the rhombs, and the prisms are crystals, and the geometric forms named are but a few of the multitudinous shapes that are assumed, under certain favorable conditions, when matter returns to the solid state after solution, fusion, or sublimation.

Most solids possessing definite chemical composition tend toward the crystal state. Thus, in addition to the examples already cited, sucrose or cane sugar, tartaric and citric acids, sodium carbonate or washing soda, and sodium bicarbonate or baking soda, may be named as substances common in the home, each of which readily crystallizes provided the conditions are suitable. Gypsum, which is known to many in its massive state only, as plaster-stone or alabaster, tends toward, and under favorable conditions will attain, the splendid form and state of selenite, which is crystallized gypsum, and which occurs in the vein-cavities and caverns of the earth as monoclinic prisms and other related shapes.

When the prisms are very thin and are closely crowded in parallel position, the resulting mass is the rich and lustrous satin spar.

The six-sided prisms of quartz, already referred to as occurring in association with terminal pyramids, are specifically known as rock crystal; and it is interesting to note that in reference to this substance the term "crystal" was originally applied. The name is derived from "krystallos," the Greek word for "ice"; and was given to these colorless transparent prisms of quartz on the false basis of a fanciful theory that they were masses of ice that had been frozen by cold so intense as to render thawing-out impossible.

As in part stated above, there is a very general tendency toward crystallization by such chemical substances, either elements or compounds, as are ordinarily solid. Needless to say, the tendency is not always realized; indeed, only under particular conditions do solids actually attain the crystal state. Yet the tendency is ever operative; and there is something inspiringly great in the tendency itself—the effort, as we would say were we speaking of living organisms; and in fact there may always be recognized the great, the noble, the true and the good, in every uplifting tendency, in every effort toward the purer and the better.

The mud in the puddle is an uninviting mixture; nevertheless the constituent parts thereof, the silica of the sand grains, the calcium carbonate of the ground-up limestone, the more complicated silicates of the clay, each of these tends toward—may we not say, figuratively at least?—yearns toward, the state of symmetry in form and structure that is manifest in the crystal alone. If these substances, the chemical ingredients of the dirty, slushy mud, were free to follow their own drift, free to obey unhindered the laws of their inanimate existence, they would all crystallize; and from the mud would come lustrous prisms of quartz, brilliant rhombs of calcite, crystals of feldspar, pyroxene, or possibly some of the silicate gems.

What are these particular and indispensable conditions under which crystals may form? Broadly speaking they may be summarized thus: A state of molecular freedom, whereby the ultimate particles of the substance are made able to move among themselves.

It is known that the axle of a railway locomotive or car may become in time granular, and in consequence very likely to break under any sudden or unusual strain. When the axle was first fashioned it was of fibrous, not granular texture; but the shaking and the jolting, the bumping and the jarring to which it is subjected in long continued travel may bring the particles into the crystalline state. The metal then consists of distinct grains, each a tiny incipient crystal. The granular or crystalline state and the state of actual crystallization fully attained are well illustrated by a lump of loaf-sugar and a cluster of sugar crystals as seen in rock candy. Reverting to the instance of the car axle, we may say that the metal has availed itself of every little jolt or jar to

bring its atoms into crystalline relationship with one another. Then some day we hear of an awful disaster. A train is wrecked; many people are injured and killed; investigation shows a defective axle, one that has become granular through long use. Gaged by the standard of human interest the accident was most deplorable and distressing; viewed from the side of natural law it was but an incident connected with the irrepressible effort of homogeneous solids to attain the crystalline condition.

In a lump of rock-salt the tendency toward crystallization is just as real as in salt suspended in water as brine, but the bonds of solidity, the mysterious force we call cohesion, hinders free movement of the ultimate particles, and so prevents the orderly molecular arrangement that is characteristic of the crystal state. Solution is one of the processes by which the molecules of a solid are so freed from cohesion as to be able to move without hindrance; and another process of similar effect is fusion, or melting under heat.

There are many substances for which no physical solvents are known; that is to say, we are unable to dissolve them without first converting them into compounds that are soluble. To this class belong the metals. There are substances that will dissolve in any of several solvents, and others for each of which but a single solvent is known. Thus, common salt, alum, and sugar are readily soluble in water; and, from the aqueous solution, crystals of the respective substances may be obtained. Camphor is but sparingly soluble in water, but easily so in alcohol; and from the alcoholic solution camphor may be made to crystallize. Carbon is soluble in molten iron, and may crystallize out from such solution as graphite or as the diamond; each of which is in composition pure carbon. Silicon goes into solution in molten zinc, and crystallizes therefrom in brilliant needle-like forms.

Through the examples cited, certain facts have been established—that fusion and solution are conducive to crystal formation by affording to the molecules, or ultimate particles of the melted or dissolved substance, freedom to move; and furthermore, that in order to effect the solution of any substance, be it an element or a compound, the particular solvent suitable thereto must be employed.

Like all other operations in Nature, the crystallizing process arouses the wonder and taxes the understanding of the observant student. There is something seemingly supernatural in the shaping of the cubes of salt in a saturated brine, as also in the formation of crystals through cooling and solidification following fusion. Even the unscientific observer sees that the crystal is a manifestation of order; the molecular arrangement is according to system; the symmetry of the crystal is the result of freedom, the fruition of liberty. Hence we have come to say in simile and metaphor, when our ideas on any given subject have been collated and

reduced to order and system, that they are crystallized. The figure is a good one, based as it is on sound analogy. To insure the crystallization of ideas through solution, the solvent chosen must be the right one, however rare or precious; aye, though it be the attar of our sweetest fancies, the distillate from false though most-beloved traditions; and to effect crystallization of thought through fusion, the requisite temperature must be attained whatever the sacrifice or cost in fuel—though we have to cast into the furnace our fondest superstitions, precious prejudices, and even our very passions of hatred or love.

When a great truth enters one's soul for the first time, the man erroneously calls it a new truth; it may give rise to mental disturbance and possible disruption because it is plainly opposed to the man's earlier conceptions. He has to break down his stubborn traditions, his selfish predilections; with pestle and mortar he must grind them to powder, that thus triturated they may the more readily be dissolved or fused. True faith, genuine hope, trust in God, are solvents of rare efficacy; and prayer is the most potent of all. These will in time bring into solution even the most resisting and rebellious thoughts; or, in the furnace, they will develop such heat of conviction as to reduce to quiescent fusion even the most refractory of false beliefs. In the beaker or the crucible new thoughts shall form, freshly crystallized, lustrous, symmetrical, true.

Away back in the last quarter of the eighteenth century there was an exhibition of crystallization of thought and principle on a colossal scale; therein the nation participated; and at the process as at the result the whole world wondered. From the hot solution of united determination then developed gradually the glorious system of government embodied in the Constitution of the United States. The heat necessary to the process was the fire of battle, the fuel was human flesh: the only effective solvent was rich, red human blood. Oh! what a scene did the laboratory present! The sickening fumes of powder, the shattering impact of bullet, ball, and shell, the stench of gore; the whole rendered more terrifying by shrieks and moans, cries that seemed to have been ripped out of the heart, some like curses, others like prayers. And the heat—oh! the heat! It was beyond all that had been ever conceived in the mind of man as possible to earth. The effect of it all was to dissolve in the blood-filled cauldron, to fuse in the flesh-fed furnace, the faith, the hopes, the desires of the people, as well as their antagonisms, their prejudices and their hates. What came from the melting pot and the cauldron? Forms of symmetry and beauty, which in both outward shape and internal structure showed forth order, system, and an approach to the relatively perfect. The ideas of the nation were crystallized, and there appeared the highest type of national government the world had seen.

Who shall say that from the present death-struggle in Europe, the great world war in which slaughter has set a new record for history, there shall not crystallize out from the blood and the fire, higher conceptions of human rights, and a truer realization of God's purposes with respect to man? There has been no dearth of blood, no lack of heat; nor shall the result fail to show forth the glory of the great Chemist, who guides the reactions in cauldron and crucible, and who shall bring from the gory magma a better realization of the truth that men are brothers and that God is Father over all.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held in the School of Music, 14 Rampant Horse Street, Norwich, on Sunday, November 1st, 1914. There were in attendance: President Hyrum M. Smith of the European mission; Elder Arthur L. Beeley of the Liverpool office; President James D. Thorne and thirteen traveling elders of the Norwich conference.

The morning session commenced at 10: 30 by singing, "Come, let us anew." Prayer was offered by Elder Henry Yates. Sacramental hymn, "Come, follow Me." After a few appropriate remarks by President James D. Thorne sacrament was administered by Elders Frank L. Bentley and John G. Bullock.

President James D. Thorne extended a welcome to all present. He reminded them that we, as Latter-day Saints, have the restored gospel and authority to officiate in the ordinances thereof. He also spoke of the apostasy and the restoration of the gospel to men in these latter days, and urged all to follow in the straight and narrow path which leads to the kingdom of heaven.

An organ selection was rendered by Brother George Minns.

Elder Francis E. Nelson was the next speaker. He said it would be impossible for men to follow the plan of salvation without the word of God to direct them. God, he said, will respect His people in all ages. "Where there is no revelation from God the people perish" (Prov. 29: 18). We have spiritual gifts in our Church, and believe in eternal progression.

Elder Frank L. Bentley said that the gospel should be an every-day religion. We should seek the kingdom of heaven and leave no duty undone. True Christians should keep clean from sin, and the Spirit of God will abide with them.

The session closed by singing, "Prayer is the soul's sincere desire." Benediction by Elder Benjamin Ward.

The afternoon meeting commenced at 2: 30 by singing, "God moves in a mysterious way." Prayer was offered by Elder G. S. Pincock. Singing, "Sweet is the work."

Elder William Werret, Jr., said that we are measured by our

actions among men. We should partake worthily of the sacrament each Sunday to renew our covenants with God. We should let our light shine, and always be willing to accept truth.

A violin solo was rendered by Mr. Brundall.

President Hyrum M. Smith followed, speaking further upon the necessity of revelation. He said the Christian world denied revelation, which was the easiest way for it to account for the absence of all revelation since the days of the primitive apostles. He asked if it would not be the greatest benefit possible to the Christian churches to have a revelation from God that would make all denominations see and understand the doctrines of the gospel alike. That an appeal to the Bible was useless as a means of arriving at a united understanding of the word of the Lord is strikingly proved by the numerous differing, jarring, contending creeds and sects into which all Christendom is divided. Yet all have appealed to the Bible, and their creeds are based upon their peculiar and private interpretation of the things written therein. There are as many different interpretations of the word of God as there are different churches, and the members of no single church are agreed among themselves as to the meaning of scripture. A new revelation that would change such confusion into common, unmistakable understanding of the commandments of God and of the principles and doctrines and ordinances of the gospel would be the greatest boon that could come to Christendom. That such a revelation has been given from God through Joseph Smith the Prophet is the message the Church of Jesus Christ of Latter-day Saints declares to all the world. But the world rejects the message and denies the truth of the proclamation, apparently preferring darkness to light, for the reason clearly set forth in the scriptures. But, said he, the truth can never be proved to be untruth. He closed by bearing a fervent testimony of the divinity of the calling and mission of the Prophet Joseph and his great work.

A sacred solo, "Perhaps," was sung by Sister Agnes Harrison.

Elder Charles W. Tonks presented the names of the general and local authorities of the Church, who were unanimously sustained.

Singing, "We thank Thee, O God, for a prophet." Benediction by Elder W. L. Pond.

The evening session commenced at 6:30 by singing, "Praise to the man." Prayer by Elder Perry C. Hall. Singing, "What was witnessed in the heavens?"

Elder Henry Yates was the first speaker. He said that his greatest desire was to bear the gospel message and endeavor to uplift humanity. We are, he concluded, all God's children and should recognize one another as such.

Elder Arthur L. Beeley dwelt on the third Article of Faith. He also explained the difference between paradise and heaven. The Spirit of Jesus Christ, he said, preached to the spirits in prison while His body lay in the tomb. During the counsel in heaven

Jesus Christ was chosen to do the vicarious work for the salvation of the souls of men. Vicarious sacrifices is a characteristic of the faith and practice of Christian peoples. The Latter-day Saints are known as builders of temples in which the vicarious work for the salvation and redemption of the dead is performed. He emphasized the necessity of availing ourselves of every opportunity of becoming "saviors upon mount Zion."

Sister Edith Ninham sang a sacred solo entitled, "Abide with me."

President James D. Thorne urged all to press onward in the search for truth, and help to spread righteousness upon the earth.

Conference was closed by singing, "Praise God from whom all blessings flow." Benediction was pronounced by President Hyrum M. Smith.

A Priesthood meeting was held on Saturday, October 31st, 1914, at 7 p.m. The elders gave encouraging reports of their labors. President Hyrum M. Smith and Elder Arthur L. Beeley each gave valuable advice and instructions.

CHARLES W. TONKS, Clerk of Conference.

WITH the first preaching of the gospel of Jesus Christ in this dispensation the spirit of gathering was poured out upon the nations of the earth. Those of the blood of Israel who accepted the gospel were seized with a desire to go to the land of Zion, and that at a time when the prospects, from a temporal point of view, were anything but alluring. The spirit of gathering moved them. The same spirit was poured out upon the nations generally. Shortly after the proclamation of the gospel to the world the sense of nationality began to stir the hearts of the people of Europe as never before. Prussians, Hanoverians, Saxons, and Bavarians became united in the German federation. Piedmontese, Milanese, Tuscans, and Neapolitans became united in the Italian nation. And the same sentiment began to stir in the hearts of the Slav race, and found its expression in the idea of Panslavism, the union of all the nations of Slavonic blood in one common political brotherhood. Zionism is one manifestation of that spirit, for it draws the Jews toward the land of their fathers. Panhellenism is another evidence of the spirit of gathering. The Greeks are apparently willing to sacrifice themselves and all they have in order to become united again. The spirit of the gospel is a force in the world, whether men are aware of it or not. Its preaching is not in vain, even if the audiences frequently are small and the opposition is tremendous.

J. M. S.

"THE mind is the man. If that be kept pure, a man signifies somewhat. If not, what difference is there between a man and a beast, save that the man has the greater power for the larger mischief?"—*Great Thoughts.*

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, NOVEMBER 12, 1914.

EDITORIAL.

ON APOSTASY.

THE word of God is full of solemn warnings against apostasy. Our Lord (Matt. 12:45) tells us that when the unclean spirit leaves a man and returns, he brings with him seven other spirits more wicked, "and the last state of that man is worse than the first." The Apostle Peter, speaking of certain enemies of the church, who at one time had escaped the pollutions of the world, but who had returned to them and were then promising their followers "liberty" from observing the restraints imposed by the conference at Jerusalem (Acts 15:29), says, "It had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them." From which it is evident that a backslider is in a worse condition than one who never entered into a covenant with God, and never took upon him the name of His Son. He is, in fact, a deserter from the army, and, therefore, in a more perilous position than one who has never donned the uniform. The greatest enemies of God and man in all ages have been apostates. The rulers of the Jews could not have accomplished their purposes without the aid of Judas. The Prophet Joseph would not have been slain except for the plots of men who had once belonged to the Church. The devil himself could do but little except for the aid and support of fallen angels and traitors among men.

How apostasy, or backsliding, is brought about in each individual case is as difficult to account for as it is to trace the origin of a disease. But the symptoms are easily recognized.

When a member of the Church begins to feel indifferent to his obligations, he is in danger. As a Church member he should attend to his prayers, read the scriptures, meet with his brethren and sisters in worship, keep the commandments of the Lord concerning the Word of Wisdom, tithing, the observance of the Sabbath, and all other things which are embraced in the covenants he has made with God. When he is careless about these covenants and neglectful of his duties, he very easily falls a prey to the temptations of the adversary. And if he begins by listening to the "counsel of the ungodly," it will not be long before he will linger "in the way of sinners," and finally take his place "in the seat of the scornful."

We have seen this downward progression in the case of many backsliders from the Church. They have abandoned the pure

company of the saints for a seat among the scornful; they have become blind to truth, and filled with unrighteousness, they have sold themselves to do evil.

A friend in California, Robert J. Burdette, once said that there is nothing so loathsome as a human corpse, and backsliders are, figuratively speaking, dead. No matter how dear to us a person may have been in life, when he is dead we are glad to have him removed. Sarah died a natural death, and the first concern of Abraham was to obtain a piece of ground in which to put the remains. Sarah was to Abraham the ideal of beauty; of faithfulness; of love and tenderness; dearer than the dearest, but she was dead, and he could not keep her. At once his cry of anguish was made before God and the sons of Heth for a place "where I may bury my dead out of my sight." Out of his sight, although the world was lonely and desolate without her. So when the spiritual life of a man dies in him, he becomes a charnel house of horror. No dead animal can be so hideous as a dead man. An apostate from the Church is, as a rule, the worst of sinners. As Mr. Robert J. Burdette aptly put it: "Any turn-coat is a bitterer foe to a cause than a hereditary enemy; any traitor is meaner than a born oppressor. Americans do not hate Cornwallis, nor Lord Howe, nor Burgoyne. But how we despise the name of Benedict Arnold. When God makes a man, and the man makes of himself a beast—that is a crime against creation."

Someone once expressed surprise at the fact that apostates from the Church nearly always become bitter enemies who do not care what they say or do. They lie without compunction, and frequently become persecutors. Why, he asked, can they not be decent? Why can they not leave the Church and go their way in peace, change their views and be just as good friends with the members of the Church as before?

The reason is clearly given by our Lord. The heart has become the refuge of evil spirits, "and the last state of that man is worse than the first."

Hence the necessity of being careful in the performance of the duties without which the spiritual life cannot be maintained. Hence the importance of the prayer of the ancient man of God, "Create in me a clean heart, O God, and renew a right spirit within me." Let us beware of turning from the precepts of our God and casting our lot with the enemies of our Lord and Savior, Jesus Christ.

J. M. S.

THE ONLY REMEDY.

SOME modern inventions are being utilized in the service of civilization. In the sparsely settled regions of the United States, for instance, railroad cars are fitted up as churches. There are

now seven of these cars operating in the Rocky Mountain states and the newer southwestern sections of the country. They are hauled by the railroads free and are left on side tracks in new settlements. After a visit of a day or two resulting in the organization of a Sunday school and possibly a church, the car is transferred to another point. These seven cars are kept constantly busy, and each covers a wide area. Automobile colportage cars have also been introduced in similar work.

But the most recent of all inventions—the dirigible balloon and the aeroplane—are used almost exclusively in the service of the destroying angels of war. No other practical service has been found for them as yet. From the air bombs are being dropped on defenceless cities, private houses, churches and hospitals. There is no sure protection against these missiles of death, any more than there is against the gun, or the knife, of the midnight assassin. It is a serious reflection on our civilization, that the most wonderful invention of the age has been monopolized first of all for purposes of destruction.

There was a time when the impression prevailed in certain circles that the salvation of the world would be effected through education, and more especially through the general diffusion of knowledge. It was supposed that education, by lifting the masses up out of the slough of ignorance and superstition, would elevate them morally as well as intellectually, and that, as a result, there would be less crime in the world and fewer prejudices. Let us, it was urged, build more school-houses and fewer gaols. Let us open the institutes of learning to all the world, in order that the day of the universal brotherhood may be ushered in. And so, all the world erected schools and framed compulsory education laws. There never was a time in the history of the world when knowledge was more generally cultivated than it is now. A fifteen-year old child to-day knows more than many a scholar with a reputation for learning knew a hundred years ago.

But the moral improvement has not kept pace with this spread of knowledge. Most of the noted criminals of our age have been educated men and women. Nor has the brotherhood of man been perceptibly advanced by the opening of the schools to all. Race hatred is still separating the various groups of the human family, as of old. National prejudices are, in some instances, as strong as ever. Some leading statesmen seem to believe that statesmanship is nothing but the science and art of making war, and they watch eagerly every new invention with an eye to the possibility of its use as an agency of death. And so it happens that one of the most wonderful contrivances of the age is pressed into service for the ruthless destruction of life and property, instead of being made the advance agent of the human brotherhood.

There is no salvation except in the gospel of Jesus Christ. This is as true in the history of nations as in the experience of individuals.

The gospel is the only civilizing agency in existence. When the gospel of Christ first was preached in the beginning of our era it regenerated those who accepted it. They became new men and women, different in their sentiments, their habits, their desires, their aims, and their views of life and death. The gospel leveled the class distinctions then existing. It broke down the separating walls between master and slave, by placing both as brothers at the same Table of the Lord. It elevated woman to the level of man. It united men and women of various nationalities and races into one brotherhood. Those who were "strangers" to each other became citizens in the same kingdom of God, with all the privileges of citizenship. That is the effect of the gospel of Jesus Christ to-day also. It levels all differences of race and nationality. And when it becomes a dominating force among the nations, it will be impossible for governments to bring ruin to the industries and commerce of the world, and death and misery to millions of souls, merely to satisfy false ambition. There is something lacking in our civilization; there is something fundamentally wrong, as long as it is possible for one man, or a set of men, to hurl millions of their fellow-beings into an abyss of distress, pain and agony, for no perceptible reason whatever, and there is no other remedy for this defect than the gospel of Jesus Christ. If the principles taught by the gospel were applied to national affairs, as they will be some day, rulers would study only the welfare of their subjects. They would be fathers and not tyrants, and this will be brought about through a general acceptance of the gospel of Jesus Christ.

J. M. S.

GONE TO HIS REWARD.

In the sudden and unexpected departure from this sphere of action of Elder Stewart Eccles, of Ogden, Utah, president of the London conference, whose death occurred on the third of this month, at "Deseret," London, the laborers in this part of the Lord's vineyard, as well as the members of his family and his intimate friends, sustain a keenly felt loss. He was a faithful and efficient missionary, a wise counselor to his co-laborers, and, on account of his ability as a presiding officer, his never failing testimony of the truth and his implicit faith in God, a tower of strength in the field.

Elder Eccles filled two missions in Great Britain. He arrived here for his second mission on the 5th of May, 1913, and was appointed president of the London conference, which position he held at the time of his demise. For some time he has been ailing, but neither he nor his friends anticipated a fatal termination of the sickness. But the Lord had decreed otherwise.

The remains were shipped on the s.s. *Adriatic*, on the 11th of this month, in charge of Elder R. Delbert Rasmussen, of Ephraim,

Utah, who has labored some time in the London conference. Sister Marintha Eccles, the wife of the deceased, who has been a faithful companion and helpmeet to him in his missionary labors, returned home on the same ship.

We extend our sympathy to Sister Eccles and the members of the family who are called upon to mourn at this time. May the Lord be their comfort! It is but natural that they should feel the pangs of parting. And yet, there is consolation in the thought that he was faithful to the end, and that, though he has passed out of view for a moment, he still lives and is but waiting for his loved ones to rejoin him under more favorable conditions. There is consolation in the thought thus expressed by a poet:

"There is no death! The leaves may fall,
The flowers fade and pass away—
They only wait through wintry hours
The coming of the May.

"There is no death! An angel form
Walks o'er the earth with silent tread,
He bears our best loved ones away,
And then we call them 'dead.'"

* * *

"Born into that undying life,
They leave us but to come again;
With joy we welcome them—the same,
Except in sin and pain.

"And ever near us, though unseen,
The dear immortal spirits tread;
For all the boundless universe
Is life—there are no dead."

"Now our Lord Jesus Christ himself, and God, even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work" (II. Thess. 2: 16).

J. M. S.

LETTER FROM PRESIDENT CLAWSON.

THE following is an extract from a letter written some months ago by President Rudger Clawson to Brother Henry M. O'Gorman, president of the Liverpool branch of the Church:

"Dear Brother O'Gorman,

"I often think of you and the saints of the Liverpool conference, and of our many interesting, instructive and pleasant gatherings at Durham House, where, under the blessings of the Lord, we were permitted to assemble and worship in peace. The testimonies and exhortations of the brethren and sisters will ever be green in my memory, and my constant prayer is that

they, one and all, shall remain faithful in the cause of Christ to the end, that when their work is finished, and life draws to a close, the welcome plandit may strike sweetly upon their ears, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

"Is there, can there be, anything in the wide world more precious to a Latter-day Saint than the knowledge that he has faith in God the Father, in Jesus Christ, His Son, and in the Holy Ghost; that he has repented of his sins and been baptized by one having divine authority, for the remission of his sins; and that he has received the gift of the Holy Ghost, which is the spirit of light and truth, by the laying on of hands? Holy writ tells us that 'this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent.' The only way the true God can be discovered is by accepting and obeying the foregoing great fundamental principles of the gospel.

"I occasionally meet the brethren who labored with me at headquarters. Brother Lee is in good health and enjoys his labors as a counselor to Bishop David P. Burt of the Brigham City 3rd Ward, to which office he was appointed after his return from Europe.

"Brother Sonne is happily married, and can proudly boast of being the father of two fine children—a boy and a girl. This is a good record for a returned missionary, but, mark you, it is, or at least should be, only the beginning of the great work required at his hands.

"Brother Benson carries a perpetual smile on his usually benign and placid countenance. It's a smile that won't 'come off,' and the reason is obvious. Why, the dear brother is going to be married almost immediately, that is to say, in June. There is nothing quite so beautiful as a June wedding. It is the season when all nature wears its most attractive garb, and the very elements combine to inspire hope and impart the spirit of peace and happiness to the newly wedded pair.

"Brother Ireland is ever himself. He maintains the same calm, imperturbable spirit that from the first was his most notable characteristic. He is a fine man, an able scholar and a good Latter-day Saint. More than this, one need scarcely aspire to.

"Brother Woolley looks exceptionally young and fine, and as a direct result of his missionary experience is a happy man.

"Sister Clawson and the children are well, and often speak in glowing terms of their visit to England, and of the many dear friends left behind. They desire, as I do myself, to be kindly remembered to the saints as though each were named individually. Accept my love and best wishes for your continued health, peace, long life and ever increasing happiness.

"Your brother in the cause of truth,

"RUDGER CLAWSON."

BIBLE AND THE BOOK OF MORMON.

"MORMON" elders are sometimes censured for preaching from the Book of Mormon, commonly called the "Mormon" Bible. This is not denied; but the reason is clear to all who will study the two volumes side by side.

The "Mormons" teach faith in God. We hold that "he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." In Hebrews 10: 38, we find, "Now the just shall live by faith." In Mark 11: 24, we read, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."

Now for the Book of Mormon. In II. Nephi 25: 25, we read, "We are made alive in Christ because of our faith." In III. Nephi 27: 19, we read, "No unclean thing can enter into His kingdom; therefore nothing entereth into his rest, save it be those who have washed their garments in my blood because of their faith."

Returning to the Bible we read, "Thou believest that there is one God; thou doest well: the devils also believe, and tremble" (James 2: 19). If we do no more than believe, we are not much better than the evil spirits, for they also believe, as witness the man possessed with evil spirits who cried aloud as Christ approached, "We know thee who thou art, Jesus, thou Son of God." They "believed," but we teach that more than faith is necessary, and for this we refer to James 2: 20: "But wilt thou know, O vain man, that faith without works is dead?" Faith alone will save no man; he must work out his own salvation, he must repent of his sins. Read Ez. 14: 6, "Repent and turn yourselves from your idols," and Mark 1: 15, "Repent ye, and believe the gospel"; also Luke 13: 3, "Except ye repent, ye shall all likewise perish."

Now turn to the Book of Mormon, I. Nephi 10: 18. Here you find, "The way is prepared for all men if they will repent." Alma preached repentance at the waters of Mormon (Mosiah 18: 7).

Now, having exercised faith in God, and also having earnestly repented of sins past, one is led to ask, like the multitude asked of Peter on the day of Pentecost, "What shall we do?" In Peter's own words we answer, "Repent and be baptized," and this brings us to the third principle of the gospel—baptism. And who is to be baptized? Babies? No! Christ took little children in His arms and blessed them, and said, "Of such is the kingdom of heaven." Baptism is for those who are capable of believing. "He that believeth and is baptized shall be saved." Such is the teaching of the Bible. What of the Book of Mormon? II. Nephi 9: 24, tells us, "If they will not repent and be baptized they shall be damned." Moroni 6: 2, says, "Neither did they receive any into baptism save they came forth with a broken heart and a contrite spirit," and Moroni 8: 10, 11, tells us, "Ye shall teach repentance and baptism unto those who are accountable and capable of committing sin;

yea, teach parents that they must repent and be baptized and humble themselves as their little children, and they shall all be saved with their little children. And their little children need no repentance, neither baptism."

Now to all who obey these teachings the promise is given that they shall receive the Holy Ghost, which is bestowed by the laying on of hands of those in authority. When the converts at Samaria had been baptized, Peter and John went to them and "then they laid their hands on them, and they received the Holy Ghost" (Acts 8: 17).

In the Book of Mormon we read that Christ established His Church on the eastern continent, and when He had chosen His twelve apostles "the disciples bear record that he gave them power to give the Holy Ghost" (III. Nephi 18: 37).

Here, then, we find that both in the Bible and also in the Book of Mormon are found the first principles of the "Mormon" religion.

We believe, further, that there has been a universal apostasy of the church established by Christ. It was foretold in the Book of Mormon, I. Nephi 13: 24-34. In this chapter we read of the Jewish record—the Bible—going forth in purity to the Gentiles, but they took away the most precious parts, causing many to wander from the truth.

Christ said, "My church shall have my name named upon it" (III. Nephi 27). If His Church has His name upon it, then it must be "The Church of Jesus Christ," which is the name of the Church called by the world the "Mormon" Church. Read Isa. 24: 5, Matt. 24: 10-13, II. Peter 2: 1-3, Gal. 1: 6, 7, Amos 8: 11, 12, II. Tim. 4: 3, 4, and see if these passages do not convince you that an apostasy was foreseen and foretold.

As we believe in the apostasy, so also we believe in the restoration of the gospel. To the Book of Mormon again. We are by no means ashamed of this record. In I. Nephi 13, we read that many generations after the coming of the Messiah, the fulness of the gospel would be brought to the Gentiles, but (II. Nephi 29) when it should be brought to them they would reject it, declaring that revelation was no longer necessary. "A Bible! A Bible! they would exclaim, we have got a Bible and we need no more Bibles." Now turn to that Bible. What do we find there? John the Revelator, standing on the island of Patmos, and seeing by the power of God right into the future, declared that one of the things he saw was an angel flying in the midst of heaven, bringing back the gospel to the earth. You cannot say, my friends, that this was concocted by the "Mormon" prophet, because it is found in the New Testament, the book in which all Christians profess to believe.

We further believe in the healing of the sick by the laying on of the hands of those with authority so to do. We read in the Book of Mormon of the sick being healed and the dead being raised to life. In James 5: 14, 15, we read, "Is any sick among you? let him

call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick." Is not that a Biblical doctrine?

We also believe in pre-existence, the resurrection, baptism for the dead, marriage for all eternity, tithing, Christ's reign on earth for one thousand years, all of which can be proved both by the Bible and the Book of Mormon.

We preach from the Book of Mormon because all that is in the Book of Mormon is also in the Bible, i.e., all the doctrine; and we cannot preach the Bible without preaching the Book of Mormon, neither can we preach the Book of Mormon without preaching the Bible.

Ogden, Utah. MOLLIE HIGGINSON.

FROM THE MISSION FIELD.

Releases and Departures.—Elder Hagbert Andersen, of the Scandinavian mission, has been honorably released and sailed for home September 18th, 1914, per s.s. *Christianiafjord.* Elders Daniel L. Jensen, Norman H. Salvesen, and August V. Nielsen, of the same mission, have been honorably released and sailed for home October 2nd, 1914, per s.s. *Bergenfjord.*

Baptisms.—A baptismal service was held at the Penarth Baths, near Cardiff (Bristol conference), on October 27th, 1914, when six souls were added to the Church of Christ. Elder Paul L. Wilson officiated.

In Ayrshire (Scottish conference), on September 22nd, 1914, one soul was admitted into the fold of Christ, Elders David J. Campbell and George G. Campbell officiating.

DIED.

HOOD.—At Grimsby, England (Hull conference), on October 25th, 1914, Charlotte Hockney Hood, aged 86 years. Deceased was baptized June 22nd, 1906, by Elder Enoch Ludlow, and died a faithful Latter-day Saint.

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